

SIXTH THOUSAND.

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No. 1.

TRACTS  
ON  
MORMONISM:

BY THE

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"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—MAT. vii. 15, 16.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.—MAT. xxiv. 24.

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A BRIEF ACCOUNT  
OF THE  
LIFE AND CHARACTER  
OF  
JOSEPH SMITH,

THE "PROPHET" OF MORMONISM.

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When an individual in the nineteenth century comes forward to the world with pretensions so bold, and claims so universal, as the self-styled prophet of Mormonism, Joseph Smith, one might, at first sight, feel disposed to consign them at once to well-merited oblivion and contempt.

But when we find that not far from 100,000 persons have recognised the extravagant claims of this "prophet" with a credulity which is truly marvellous; when we find that by an artful combination of some distorted truths of Christianity with gross absurdities and palpable contradictions, Mormonism possesses some points of attraction to the ignorant and irreligious; and when by adopting a craftily arranged system which possesses elements of strength and extension, it is probable that other unstable and unwary souls may be led willing victims to this strange delusion, we cannot so summarily dismiss

the subject. It becomes all those who feel themselves responsible to the great God of Truth, to warn each and all who come within their sphere against a system, which, for boldness of assertion, and nullity of evidence is without a parallel in the annals of imposture. Whose founder, having outraged *Revelation* and *reason*, set heaven and earth at defiance, and rebelled against lawful authority, finished his career in bloodshed and disgrace.

Such is the object of this book. It is to exhibit the hideous features of Mormonism, as they may be traced in the life and character of its prophet and teacher. For surely the founder of the system may be looked up to as a fair specimen of its effects upon the life and conduct of a person who embraces its peculiar dogmas and claims. "*By their fruits ye shall know them,*" said our blessed Redeemer, when speaking of false teachers and prophets: "*for do men gather grapes of thorns, or figs of thistles?*" (Matt. vii. 16—20.) We are quite convinced that the *iniquity of this imposture*, which, under the name of religion, is spreading in England and elsewhere, needs only to be seen in its true light, to be abhorred by all thoughtful and serious persons.

Let the reader be assured that the self-imposed task of describing the "prophet's" character, with the view of illustrating the practical effects of his system has been by no means lightly undertaken. It has been done under the solemn conviction, that it is the *duty* no less than the *privilege* of a disciple of Jesus Christ to bear testimony against *error* and for truth. Having had authentic materials furnished to him, some by those who were eye-witnesses;



others upon affidavit before Justices of the Peace, the writer has simply put them together, hoping that some at least may be deterred from hastily yielding their *consciences* to believe the monstrous delusion of Mormonism propagated as it was by one, who, without character, education, or even decency of living, has exalted himself to be the prophet, priest, and king over thousands of simple-minded, earnest, but too credulous persons.

The 23rd of December, 1805, was the day on which was born into this world a man-child, destined hereafter to become a "living type of the heresy and unbelief" of the nineteenth century. It does not appear that anything remarkable in the birth, or early years of the "prophet," (such as we might have looked for from his subsequent claims) is recorded of him. We are not told that he grew up either in favour with God or man, or that he shewed from a child, as one of old, that he was called of God to be a prophet. Neither are we informed that this future prodigy was ever trained, like Samuel, in the nurture and admonition of the Lord. (1 Sam. ii.) Rather the contrary was likely; for his father, who rejoiced in the name of Joseph, appears to have been distinguished in his neighbourhood for little, save intemperance and vice, and for aught we know to the contrary, the mother does not seem to have been much superior to her husband.\*

\* Mentioned by the Rev. Henry Caswell, M.A., Professor of Divinity in Kemper College, Missouri, from whose work on Mormonism the substance of this tract has been taken. Mr. Caswell quotes these, and most of the following circumstances, from a work by Professor Turner, of Illinois College, printed at New York, in 1842. Professor Turner is a valuable Presbyterian Minister, and was an eye witness to much of the proceedings of the Mormons. *Thus in the mouth of two and more credible witnesses, is the truth of the following statements established.*

From a variety of documents certified before proper tribunals, it is evident the family of the Smith's were notorious for their "falsehood, drunkenness, idleness, *skill in deception*, breach of contracts, and non-payment of debts." Their employment consisted in digging for gold. While engaged one day in this work, our "prophet," then a youth of seventeen, obtained from a fellow workman a curious stone, which, he alleged, enabled him to look into the depths of the earth, and discover where its gold was hidden. Thus from early youth he gave evidence of that cunning and unscrupulous audacity, which is so apparent throughout the whole of his history. It is stated by a Mr. Hale, in an affidavit taken before a magistrate, that being engaged as the leader of some money diggers to discover a silver mine near Harmony, in Pennsylvania, he assured them that in a certain spot the treasure would be discovered; but having reached the spot without finding the treasure, he affirmed that the enchantment was so strong that he could not see. The miners being disgusted, immediately dispersed.

Soon after this, we find the future "prophet" having fallen in love with Hale's daughter, but lacking both an introduction to the young lady, and the "needful" for making his proposals to her father, he persuaded one, Lawrance, that if he would advance him money, and gain him the desired favour of Miss Hale, he would in return shew him a rich silver mine. The money was advanced, and the introduction given; and Smith having eloped with his love, left his friend to discover the mine as best he he could. But again the "prophet" was in a strait, for

needed money to convey himself and his "elect lady" to his father's house. His prolific brain soon found an expedient. Having before-time worked for a Dutchman, Stowell by name, he palmed upon him a story, that he had discovered a cave on the banks of the Black River, in which he had found a large bar of gold, but which for want of help, he could not dislodge from the rock in which it was embedded. He promised the Dutchman, on condition of his paying the expences of their journey to Manchester, that he would divide the gold with him. Accordingly, the credulous Dutchman paid the necessary expenses of the whole party; but like Lawrance, he had to return home without being favoured with the sight of any gold, save that which he had himself given into the hands of his deceiver, Smith. These two incidents occurred just before the future "prophet" made public his pretensions as the discoverer of the "plates of gold," on which were the records that afterwards formed the staple of the contents of the Book of Mormon. We must for brevity, pass over many like instances. But it brings out the true character of Smith, to see that though he changed his calling from that of a *money digger* to a *prophet*, he did not change his character. The same deceit and cunning is observable in several of his transactions, after he assumed the lofty position of a prophet of the Lord.\*

In 1835, the "prophet," with Sidney Rigdon (an apostate Baptist minister), who had been exalted by the "prophet" to be "the orator and oracle of the

\* See "Mormonism Pourtrayed," by William Harris, published at Warsaw, Illinois.

faith," formed a mercantile house in their capacity of "stewards," for the "consecrated" property which had been placed in their hands. They purchased goods to a large amount, without the prospect of paying for them, and proudly boasted that they were about to "suck the milk of the Gentiles." In this they were mistaken. The "Gentiles" made their demands. Unable to meet them, Smith and Co. attempted to borrow money; this failing, they commenced a "Safety Society Bank" *without a charter*, which had been refused by the government. The credit of the "Bank" becoming very suspicious, the few persons who held its notes became anxious to know the amount of precious metal which the company really possessed. The "prophet" anticipating the enquiry, filled *one box* with dollars, and about two hundred others with lead and old iron. Having called together his creditors, Smith *pointed out to them* two hundred boxes, marked "1000 dollars" each, and shewed them the contents of the one which contained the silver. This trick answered for a time. The notes were passed off by the "elders" of the church, who returned to head-quarters, some with 40,000, others with 20,000 dollars, which they had swindled out of the "Gentiles." But the "Safety Bank" soon exploded, and the "Saints," with little ceremony, charged their "Prophet" and his company as selfish tyrannical swindlers. They in return reproached them as "Dissenters," and comparing them to Korah, Dathan, and Abiram, threatened them for their "want of faith" with judgments from heaven. At this time it was that Martin Harris, once the "prophet's" scribe, one of his chosen witnesses

to the Book of Mormon, and for the publishing of which he had sold his farm, now apostatized, declaring that he would expose the "prophet," who had become, as he said, "*a complete wretch.*" Smith was obliged to take flight, and being pursued by the officers of the law, he crossed the boundary, as an *outlaw* from his country.\*

It would be lengthening this tract beyond the limits intended, to wade through the mass of evidence which might be gathered, and which would still further serve to bring out the character of Smith and his deluded followers in their real light. In one and all their transactions they appear before the world as gross and unscrupulous deceivers; devoid alike of the common decencies of life, or respect for lawful custom and authority.

It was on the 4th of May, 1834, that the fugitive "prophet" appeared in a fresh capacity. Accoutred with a sword, rifle, and brace of pistols, and provided with a bull-dog and four horses, Smith placed himself at the head of the "army of Zion," numbering two hundred and fifty strong, and like a second Mahomet, was ready to propagate the "faith" by the sword.

What this force was likely to do may be gathered from the "Salt Sermon" of Sidney Rigdon, in which he declared that the "*Dissenters*" who had lost their savour ought to be *literally cast out*, and trodden under foot by the saints until their bowels gushed out; and by way of Scriptural illustration, he informed his audience that the "Apostles threw

\* See *Gleanings by the Way*, by Rev. J. A. Clark, D.D. Philadelphia. 1842.

Judas Iscariot down and trampled out his bowels, and that Peter stabbed Ananias and Sapphira!" With such teaching as this, and under such a general as Smith, no wonder that the Army of the "saints" committed many enormities. They were soon met by the authorities of the country, who publicly proclaimed them to be in open and avowed defiance of the laws, and having made war upon the people of the state." Smith and his "saints" having been summoned to lay down their arms, felt compelled to obey, being overawed by the superior forces of Generals Lucas and Clark, the latter of whom, after selecting forty or fifty of the Mormons for trial, addressed them thus:—"You have always been the aggressors. You have brought upon yourselves these difficulties by not being *subject to rule*."

The "prophet" and twenty-nine of his deluded followers were closely confined in Richmond Gaol, being retained for trial by a court of inquiry, on the charges of treason against the state, murder, burglary, and larceny.\* Smith and six others were afterwards committed to prison, but effected their escape to the state of Illinois, in 1839. Here he was received by his followers as a martyr; and with a devotion and zeal worthy of a better cause, his poor deluded dupes at once began to build the city of "Nauvoo," on the banks of the Upper Mississippi.

By "revelations" which the prophet received, the "saints" were commanded to build not only a temple, but also a house of lodging, in which

\* Congressional Documents. 1841.

*"Joseph and his seed after him" were to "have a place from generation to generation, for ever and ever saith the Lord."\**

The following description of the "prophet" is given by one who had a personal interview with him in the city of Nauvoo, which he visited in 1842:—"The appearance of Smith," says Mr. Caswall, writing soon after an interview with the "prophet," "is that of a coarse and plebeian person, whose countenance exhibits a curious mixture of the knave and the clown. His language is uncouth and ungrammatical. When an ancient Greek manuscript of the Psalms was exhibited to him as a test of his acquaintance with that language, "It is," said he, "*a dictionary of Egyptian hieroglyphics. It ain't Greek at all, except perhaps a few words. What ain't Greek is Egyptian, and what ain't Egyptian is Greek!*" Such, reader, was the gross ignorance of one who pretended to have the *gift of tongues*, but whose ignorance and ungrammatical language would have shamed a child in any of our Day or Sunday Schools.

In addition to this, may be added the testimony of Bennet, formerly the Mayor of Nauvoo, who apostatized in consequence of the disgusting conduct of Smith, whom he had in vain urged to desist from his shameless course of intemperance and profligacy.

He states that the "prophet" Smith taught that, "the blessings of Jacob were granted him," and,

\* *Book of Doctrine and Covenants*, page 302. Second European Edition. Observe:—This house was built, but afterwards abandoned by the "prophet's" followers; consequently Smith was a LYING PROPHET when he delivered the revelation that it should be "for ever and ever!"



consequently, that he had Divine authority and permission for indulging in unrestricted polygamy. He thus induced several English and American women, whose husbands or fathers had been sent on *distant* missions by the prophet, to become his "spiritual wives."\* But having attempted to add to their number the daughter of Sidney Rigdon—Rigdon, who had accompanied the "prophet" in his long and hateful course of *imposture* and hypocrisy, at once dissolved all association with this abandoned wretch, and exposed his infamous proceedings in several public newspapers. He spoke of him, as well he might, in terms of unmeasured severity, as one "polluted mass of corruption, iniquity, and fraud: a beast and false prophet."†

These disclosures well-nigh cost Bennet his life, for he declared that twelve of the desperate band called the "Danite" band, subsequently attacked his residence by night *disguised as females*, but he being aware of their intentions, prepared for them so warm a reception that they were compelled to retire.‡

\* What effect *this teaching and example of the profligate prophet* had upon his immediate followers, may be gathered from the following extract:—"The last act in the expulsion of the Mormon fanatics from the state of Illinois was performed on the 6th of September.... Although *this sect of polygamists* have been driven from Illinois, they are attempting to make proselytes."

† Published in the *Louisville Journal*, *St. Louis' Bulletin*, and others—and quoted by the Professor of Divinity in Kemper College, Missouri.

‡ The following is from the *Boston Herald*:—"This tribe of insane fanatics (the Mormons) are about being broken up by the *villany and profligacy* of their "prophets"—Bennet and Joe Smith. Bennet is publishing a biography of Smith, which *exposes a life of the blackest turpitude, spent in the perpetration of—, seductions, and robberies.* The most effectual means to release the deluded followers from the spell which binds them, is to seize Smith and his brother "prophets," and *punish them for their manifold crimes.* A thorough exposure will cure them of the belief that anything godly can



We now come to the closing scenes of Smith's career. In 1841 he prophesied that his old enemy the Ex-governor of Missouri should die by violent hands within a year.

Bennet (then Mayor of Nauvoo) affirms that Smith offered a *reward* of 500 dollars to several of the "Danite" band who would undertake to "fulfil the prophecy." One was found willing for the work, and after being absent from Nauvoo about two months returned, and on the following day the fulfilment of the prophecy was announced. The assassin, who had previously been "miserably poor, now appeared in the streets of Nauvoo with his pockets full of gold."

The "prophet's" barefaced iniquity in this matter, however, was not allowed to pass unnoticed by the authorities of the state. The governor of Missouri demanded Smith for trial, at the hands of the governor of Illinois, on the charge of his having been an *accessory* in an attempt to *murder* Ex-governor Boggs, of the state of Missouri. Smith was arrested at Nauvoo, but made his escape from the officers of justice. A reward of 600 dollars having been offered for his apprehension, he was at length secured with his brother Hiram, in the gaol, at Carthage. Here they were to await their trial on a charge of treason. A Mormon having attempted to rush by the *guard* who had been placed before the gaol, by the governor, was opposed; thereupon he fired a pistol and wounded the sentinel. This was the signal for Smith and his fellow-prisoner,

abide with such villains." Let the reader observe that this is the testimony of one of their own countrymen, whose many opportunities would enable him to *form a correct and unbiassed judgment*.

who, being provided with pistols, commenced firing upon the guard within. A general confusion ensued, and Smith, attempting to escape from the window, was pierced with a hundred balls, and fell a lifeless corpse.

Thus died the false prophet, in open rebellion against his county: in *daring* and *outrageous* defiance of the laws of God and man, and in direct contradiction of his own creed, which acknowledges in *theory* what he discarded in practice all his life long, viz., obedience to kings, presidents, rulers, and magistrates, in "obeying, honouring, and sustaining the law."

Thus he died in disgrace and infamy, a profane and ignorant impostor, palming himself off on the credulous and designing as a prophet sent from God—a deliberate, cold-blooded, persevering deceiver, possessed neither of talent nor originality, whose insane ravings, gross ignorance, and blasphemous assertions were only equalled by the loathsome profligacy, reckless duplicity, and grasping selfishness of his daily life.

And now, reader, having briefly given you this short outline of the life and character of this wretched impostor, I almost blush to ask you what your opinion of his *claims* must be. It is an insult to your common sense (I will not say to your religious feelings) even to doubt for one moment, what conclusion you must have arrived at, after reading the blasphemous and disgusting details of this impious man's life. Remember they are details furnished by eye-witnesses; some of them affirmed by *oath* before the public magistrate, all of them

attested by known public witnesses—(some of whom still live) whose only object in giving publicity to them has been to awaken righteous indignation against so *cruel a delusion* and so *preposterous a heresy*, as that of Mormonism.

The object of this tract has been simply to test the pretensions of the prophet, by the rule laid down in God's Word. That Word, in theory, Smith professed to receive, but in reality made void by his impudent addition of the "Book of Mormon," and "Books of Covenant," and "Revelations." That word says on the authority of the Lord Jesus—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit." Now test Smith's pretensions by this touch-stone, and you can come but to one conclusion, viz., that he is a "false prophet," a "corrupt tree," one of those forms of the Anti-Christ now rapidly rising to a head, of whom St. Paul speaks: "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of truth." (2 Thess. ii. 10.)

The life of Smith, from his earliest years to the moment of his death, is stained by the grossest crimes. There are not even recorded of him any redeeming qualities. Living by craft, deceit, and

robbery, yet pretending to the closest communion with Him whose eyes cannot look upon iniquity; charged by his most intimate companion and former coadjutor, Rigdon, with the grossest immoralities and daring profligacy, and by the Mayor of Nauvoo, and the Authorities of the State with *murder* and *treason*; he yet dared to proclaim himself to be a "prophet" and chosen servant" of the Most High God, and blasphemously asserted his equality with the Saviour of the world;\* and yet strange to say, we behold the marvel of thousands possessing common sense, and the words of Holy Writ before their eyes, accepting this wretched imposture; imbibing the dreadful principles of his infernal delusion; and willingly led captives from their homes, their country, and their religion, to take up their abode in that den of heresy where they vainly hope to find a heaven in an *earthly hell*!

Reader, if by the preventing grace of God the Holy Ghost you have been kept from this terrible delusion, thank and bless the name of the Lord! But do not selfishly wrap yourself up in your own privileges. Remember His grace which hath caused you to differ. Pity those deluded souls who are being led captive by the devil! *Pray for them!* Pluck them as brands from the burning! Warn them of their sin and danger! Tell them of Jesus Christ, the true and only prophet of the Church of Saints; by whom alone, and through whom they can obtain remission of their sins, and the pardon of that God whose *word* and whose Spirit they have so *awfully* resisted.

\* Testimony of Levi Lewis, given by Dr. Clark.

And if this tract fall into the hands of one who has already embraced Mormonism, oh! may God the Holy Ghost convince that deluded one of the tremendous guilt and judgment which hangs over the soul thus blinded by Satan! Compare the awful *pretensions* of Joseph Smith, the high and holy mission which he claimed, as one sent from the Most High; with the cunning craftiness and diabolical conduct which marked his whole career. Ask yourself, could such a low and profligate being—alternately a “bankrupt, adulterer, seducer, drunkard, and deceiver,”\*—could such a wretch come from that great God whose highest attribute is that of holiness? The very supposition entertained for one moment is blasphemy. Smith died as he lived, *in sin*. He died resisting lawful authority. No tear of repentance was shed. No prayer for pardon, no cry for mercy escaped his polluted lips. Oh! that you would be entreated to seek for that mercy, to lift up thy voice for that pardon which Jesus Christ, whose salvation you now neglect, is willing and able to bestow.

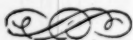
Under this delusion of Mormonism you are *verily guilty* of the body and blood of Jesus Christ. You *prefer* a gross and sensual impostor to the blessed One who will return soon in glory, to take vengeance on them that obey not his Gospel.

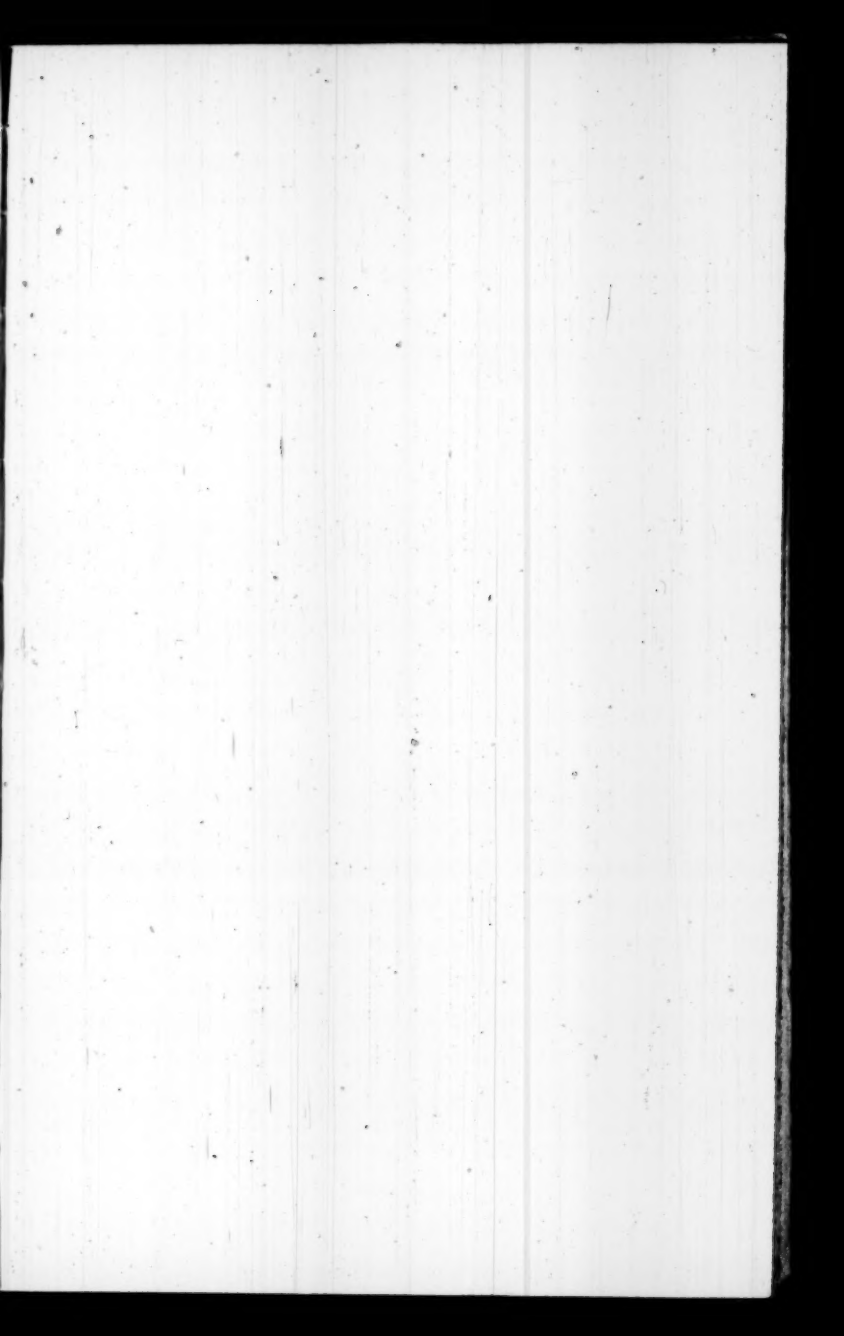
The Jews of old preferred a robber to their Messiah, and called for his blood to rest on them

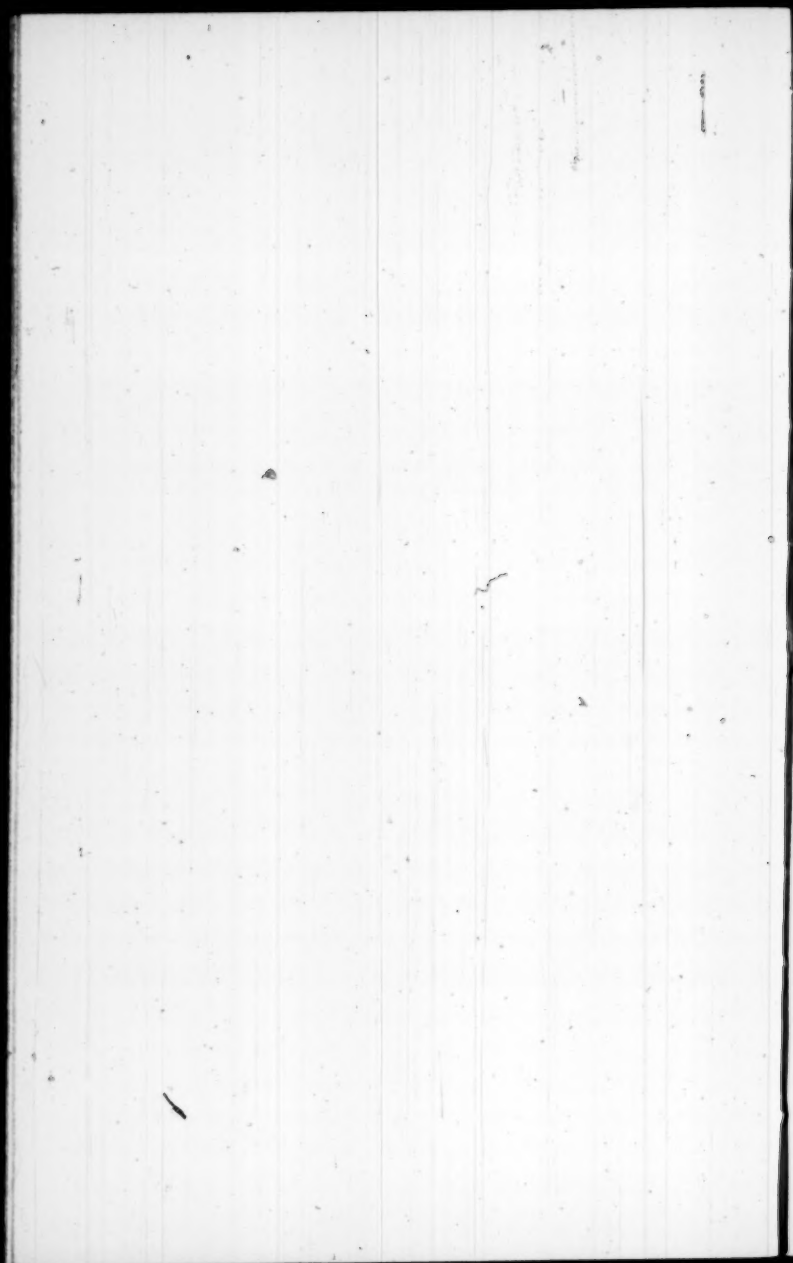
\* Bennet's Testimony, Aug. 3, 1842. *New York Herald*, 1844. See “*The Antidote*” for 1844, a monthly magazine, where, under the head of “*Bankruptcy of the Mormon Impostors*,” the following remarks occur:—“This vile scheme has at last exploded! Smith, the *grand concoctor of the fraud*, having applied to the Insolvent Debtor's Court, in America, to be released from liabilities amounting to 100,000 dollars!”

and their children. You, heedless of the heavy judgments which God poured out on them, are *preferring a crafty and profligate gold-digger* to that Holy One whose spotless life and suffering death purchased the sinner's pardon and acceptance with an offended and holy God. Be persuaded meekly to seek *forgiveness* now, for your awful sin. It may be, you have not committed that sin which Jesus Christ declares to be unpardonable (Matt. xii. 31, 32). But you are on the verge of it. Continue to resist the strivings of the Holy Ghost, and God may withdraw that spirit from you. Provoke Him longer, and in His righteous anger He may confirm you in your delusion, and then will come to pass that which is written by the Apostle—"For this cause God shall send them a strong delusion that they should believe a lie, that they all might be damned who believe not the truth" (2 Thess. ii. 11, 12). Solemnly I warn you, by the judgment-seat of Christ Jesus, before which we shall meet.

Tenderly and in pity to your soul, I beseech you, in Christ's stead, ask God the Holy Ghost to give you a "heart of flesh," that you may have feeling enough to feel for your own soul. Turn not aside in anger because I have told you the truth. This little tract will witness against you at the last, if you perish—that you would not come to Jesus that you might have life! (John v. 39, 40.)









THIRD THOUSAND.

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No. 2.

TRACTS  
ON  
MORMONISM.

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“Add thou not unto His words, lest He reprove thee, and thou be found a liar.”—PROV. xxx. 6.

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.”—REV. xxii. 18, 19.

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LONDON:

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MDCCCLI.



# THE BOOK OF MORMON:

## ITS HISTORY, AND AN ANALYSIS OF ITS CONTENTS.

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The claims of the Book of Mormon\* might very easily be disposed of by this single consideration,—that it was the production of Joseph Smith, whose life and character sufficiently prove him to be a gross, ignorant, and profligate deceiver.

A book which claims to be written by the “spirit of prophecy and of revelation,” but whose author’s pretensions to inspiration as a prophet sent from God, consist only of bare assertion and extravagant romance, one would have supposed needed only to have made its appearance, even among nominal Christians, to have been heartily reprobated.

But this, alas! has not been the case. The Book of Mormon has appeared, and is believed in by several hundred persons of different denominations. On this account alone it has become necessary to notice it; and for the same reason to examine its blasphemous pretensions to Divine authority and inspiration.

\* The edition of this Book, which lies before the writer of this tract, and to which reference is made in the following pages, is the “First European, from the Second American edition.” Liverpool, 1841.

It is, indeed, "a bitter satire" on the much vaunted "march of mind" of the nineteenth century.

Here is a book pretending "to be the word of God,"\* so absurd and childish that it would seem unlikely to impose even on the most ignorant and uncivilized, but which is *read, admired*, and received by thousands of persons whom charity alone compels us to believe have not yet entirely taken leave of their senses.

As a mere literary production it bears every evidence of being a forgery; as a religious one every mark of a low ignorant imposition.

The object of this tract is simply to state the account which the "prophet" gives of his pretended revelation, and then to give a brief analysis of its contents. Any reader capable of forming a judgment at all, will be at once convinced, that of all impudent impostures this is the most gross—*destitute alike of reason, grammar, truth, and common sense.*

It appears that soon after Smith had eloped with Hale's daughter, and swindled the Dutchman, Stowell, out of the expences of their journey to Manchester, he devised the scheme of bringing out in the form of a religious book, a certain manuscript which had fallen into his hands by accident, of which we shall have to speak hereafter. The future "prophet" seems first to have tried the credulity of his father and brethren. One, Peter Ingersol, testifies on oath that the elder Smith (Joseph's *father*) told him that a book had been found in the hollow of a tree in Canada, giving an account of the first settlement in America before its discovery by Columbus.

\* "We also believe the Book of Mormon to be the Word of God:" the Mormon creed published by Joseph Smith himself.—"*Times and Seasons*," Vol. III. p. 709. City of Nauvoo, Illinois, 1842.

In 1827 old Smith gave an improved edition of this legend, saying that a spirit had appeared to his son, and informed him that by "repairing to a certain place *dressed in black, and riding a black horse, with a switch tail,*" he would find a record on golden plates.

But without wearying the reader with the various contradictory stories which Smith and his fellow-deceivers gave from time to time to suit their circumstances, we will at once turn to the account given in several Mormon magazines by the authority of Smith himself.\*

From this, it appears that the future "prophet" being greatly puzzled by the many divisions among Christians, went to a neighbouring grove, and there, on his knees, besought God to shew him which of the rival claimants was *the true Church*. While thus engaged, "a very bright and glorious light" gradually surrounded him. In this cloud of glory Smith was permitted to see two angels, who informed him that *all the sects were wrong*, and "their creeds were an abomination in the sight of God!"

Now here for a moment we must interpret the narrative, for the purpose of remarking the *exact similarity* between this story, and the account which *Mohammed gave of his first Revelation*.† There is only a slight difference between the two—Mohammed was in a *cave*, while Joseph was in a *grove*; Mohammed saw but *one*

\* "Times and Seasons." "Messenger and Advocate."

† That Smith and his scribe were acquainted with Mohammed's history may be gathered from the following:—In the course of the trial of Joseph Smith and others for high treason against the state of Missouri, George M. Hinkle testified as follows:—"I have heard Joseph Smith say, that he believed *Mohammed was a good man*; that the Koran was not a true thing, but that the world belied Mohammed as they belied him, *and that Mohammed was a true prophet*." John Correll also testified that he had heard Joseph Smith say publicly, "that if people molested him he would establish his religion by the sword; and *that he would become to this generation a second Mohammed*."

*angel*—Gabriel (a truly orthodox one, doubtless), whereas Joseph was more highly favoured, inasmuch as he saw *two*, but we are not told who they were.

This slight improvement on the Arabian impostor's story is worthy of Mormonism and its prophet. It is just what we should have expected.

Smith, too, like Mohammed, was promised a second revelation.

Like the impostor of Mecca, he payed little attention to the first, and a second was vouchsafed to him in his bedroom on the night of the 21st September, 1823, and a third on the following morning.

The heavenly visitor who appeared, informed the enraptured Smith that his sins were pardoned, and that the Lord had chosen him to bring forth and translate the Book of Mormon. He was directed to go to the "east side of the mail road," about four miles from Palmyra, and there, under the hill of Camorah, the relics would be found.

Thither the "prophet" repaired ALONE, and found near the *surface of the earth*, a stone box filled with golden leaves, about "eight inches long by six wide, being not quite so thick as common tin."

While the box was being opened, the Devil appeared, but for what purpose the narrative does not state.

Smith was not allowed to take these plates until he had been instructed in the "*modern Egyptian*," for it was in this language that the plates were written.

On the 22nd of September, 1827, Smith received from an angel the records (and considering he had been studying the "*modern Egyptian*" for nearly four years, we are not disposed to reckon him a very apt scholar).

With these records he also received a pair of stone spectacles, fastened to a golden breastplate. These he dignified with the name of the "Urim and Thummim." By looking through these mystic "spectacles," Smith was able to read the "modern Egyptian" into English. In the course of the following year, he transcribed his translation, and in 1830 the first edition was brought out in print.

Such, reader, is the wild and blasphemous tale with which Smith ushered into the world his pretended revelation. It needs no comment. The cloven foot of the deceiver is manifest in every part of the narrative.

We will now proceed to a brief analysis of the contents of the Book of Mormon, which, as the title-page informs us, "is an account written by the hand of Mormon, upon plates taken from the plates of Nephi."

The edition of the Book of Mormon to which reference is here made, consists of fourteen separate books, said to have been written at different periods of time by various persons.\*

Its so-called history extends over a period of about 1020 years, from the first year of the reign of King Zedekiah, which was six hundred years before Christ, to the year of our Lord 420.

The first book of Nephi contains seven chapters. It commences with the religious adventures of one, Lehi, whose wife's name was Sariah. They had four sons, of whom Nephi was the youngest. Lehi dwelt in Jerusalem in the reign of Zedekiah. His character is well described in his own words to his wife Sariah: "I know that I am a visionary man."

\* The edition referred to consists of 634 pages, and contains the first book of Nephi, the second book of Nephi, the book of Jacob, the book of Enos, the book of Jarom, the book of Omni, the words of Mormon, the book of Mosiah (including the record of Zeniff), the book of Alma, the book of Helaman, the book of Nephi, the book of Mormon, the book of Ether, the book of Moroni.

Being greatly alarmed at the prophetic denunciations against Jerusalem, Lehi, after receiving visions and revelations departed with his family into the wilderness. Having forgotten to bring with him the records of his own house, and that of the Jews—Nephi, with pious courage, returned, and being “a man large in stature,” decapitated Laban (who possessed these records) with his own sword, “the hilt of which was of pure gold, and the workmanship exceeding fine.” He also “seized upon the servant of Laban,” whose name was Zoram, and having bound him by an oath to accompany him into the wilderness, “took the plates of brass” and departed “unto the tent” of his father. From these plates of *brass* Lehi “did discover that he was a descendant of Joseph—even that Joseph who was sold into Egypt.” Lehi was also filled with the spirit of prophecy, and foretold “that these plates of *brass* should never perish,” but “go forth unto all nations, kindreds, tongues, and people, who were of *his seed* !”

After this Lehi again returned to Jerusalem, and persuaded one, Ishmael, and his family, to accompany him.

While abiding in the wilderness, Lehi, and his son Nephi, had sundry marvellous visions, dreams, and prophecies. To detail them would be most wearying to the patience of the reader; therefore, “to be short in writing,” as Nephi says, we will just give their substance.

Both Lehi and his son evidently must have seen the four Gospels, as well as St. Paul's Epistle to the Romans, and the Book of Revelations. But how and by what means doth not appear in the narrative. For not only are the events recorded by the four Evangelists



distinctly related, but their very *language* is adopted. He quotes also the language of St. Paul's Epistle to the Romans\* (c. xi., v. 17, 19, and 23), and evidently applies the language of St. John in the Book of Revelations (c. xvii., 15,) to the Church of Rome, which he describes "as the mother of abominations, whose foundation is the devil."

Soon after these visions Lehi was commanded to proceed on his journey. "And it came to pass" that rising up one morning, they found before the tent door "a round ball of curious workmanship." "Within the ball were two spindles," one of which pointed the way they should go into the wilderness.†

This was their guide till they reached a land called "Bountiful," where Nephi, by divine revelation, built a ship, "the workmanship of which was exceeding fine (chap. v., 1st book of Nephi). In this ship the whole party embarked for the "promised land."

But after a few days, Nephi's brethren and the sons of Ishmael, and "also their wives began to make themselves merry—to dance and to sing, and to speak with much rudeness: yea, they were lifted up unto exceeding rudeness" (p. 47, chap. v., 1st book of Nephi.) Poor Nephi having rebuked them seems to have been dealt with very harshly, for they bound him with cords round his wrists and ancles, that "behold, they had swollen exceedingly," when he was loosed from his bands. "Now it came to pass," says Nephi, "that after they had bound me, the *compass* which had been

\* 1st book of Nephi, chap. iii., p. 22, 23.

† The compass was unknown to the Greeks and Romans; and the European nations also were ignorant of it till the twelfth century. Nephi, however, seems to have discovered it 1800 years before.

prepared of the Lord did cease to work." Upon this, being terrified, they loosed Nephi, and "behold," says this wise prophet, "*I took the compass, and it did work whither I desired it!*"\* At length they reached America, and Nephi recorded on metallic plates their journies and prophecies concerning the future destinies of his people.

The second Book of Nephi gives an account of Lehi's patriarchal blessings and prophecies on his death-bed.

After Lehi's death his sons quarrelled, and formed themselves into different tribes.

We are also gravely informed concerning the descendants of Nephi's brethren "that the Lord God did cause a skin of blackness to come upon them, lest they should be enticing to the Nephites."

The book contains also a large portion, copied nearly verbatim, from the prophet Isaiah, and closes with a long and distinct account of everything that is now taught concerning baptism, repentance, and faith, declaring it to be "the doctrine of the Father, of the Son, and of the Holy Ghost, which is one God, without end" (chap. xiii., 2nd book of Nephi.)

The Book of Jacob contains several specimens of his Sermons, which seem chiefly directed against "the costliness of their apparel," "pride," and "filthiness of conduct." In the third chapter we find Jacob's words thus recorded,—"*Beloved Brethren, be reconciled unto him through the atonement of Christ—and ye may obtain a Resurrection according to the Resurrection*

\* From this point the analysis must be brief. The quotations already given are a fair specimen of the *style and contents of the book*, which is made up of *distorted passages* of Holy Scripture, mixed with the *most gross absurdities* and *shocking blasphemies*.

which is in Christ.\* The book closes with an account of an awful judgment which befell one Sherem, "who had denied the Christ and the power of the Holy Ghost."

The Books of Enos, Jarom, and Omni, contain sundry accounts of wars between the Nephites and Lamanites.

The words of Mormon follow, which contain little, save his account of delivering up the records which he had made from the plates of Nephi into the hands of his son Moroni.

The Book of Mosiah consists of thirteen chapters, and is chiefly occupied with the histories of one, King Benjamin, who was a "holy man, and did reign over his people in righteousness." He made his son Mosiah king in his stead. Benjamin was a great preacher also of the doctrines of the Gospel, declaring to the people that "salvation cometh to none except it be through repentance and faith in the Lord Jesus Christ!" Such was the power of his discourse that the people cried aloud "O, have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of sins!"† (Book of Mosiah; chap. iv.)

The Book of Alma contains twenty-nine chapters, and like the others, is filled up with accounts of wars, contentions, and prophecies. To attempt to analyse

\* Let the reader observe the *glaring* inconsistency of this Jacob, who (according to the Book of Mormon), spake and wrote these words *fifty-five years after* they had emigrated from Jerusalem, *i.e.*, five hundred and forty-five years before our blessed Redeemer came upon earth! Yet here we have Jacob writing in "Modern Egyptian" a Greek name (Christ) which was unknown till the New Testament was written, and preaching distinctly the Resurrection five hundred years before it took place. It is, evidently, a gross plagiarism on 1 Cor. xv. and Heb. xi. 35.

† The reader will bear in mind that the Book of Mosiah purports to have been written one hundred and twenty-four years *before* the coming of our blessed Lord.

its contents would be impossible, consistently with the brevity of this tract. We can only notice among other curiosities, that "Dissenters existed in those days, who taught the doctrine of election." These persons preached in "synagogues" which had pulpits, and "they did gather themselves together on one day of the week, which day they did call *the day of the Lord!*"

The place from which they offered up their prayer was call "Rameuruptum, which, being interpreted, is the holy stand." All this happened seventy-two years before Christ!!!

The Book of Helamon reaches down to the year preceding that of our Lord's birth in the flesh. Among its remarkable contents is a prophecy by one, Samuel, that in five years "the Son of God" should come. "And this," continues the seer, "shall be unto you for a sign, that the night before He cometh there shall be no darkness." Another sign was to attend His death, namely, three whole days of darkness.

All these "signs" we are told came to pass, to the joy of the pious, and the confounding of the ungodly.

Moreover, before this prophecy was delivered, Nephi, also a "prophet," taught the people that "as Moses lifted up the brazen serpent in the wilderness, even so would the Son of God be lifted up!" Of course, the Christian reader will perceive at once that these are the very words which our blessed Lord spake to Nicodemus, (John iii., 14.) These, the Book of Helamon asserts were spoken by one, Nephi, some years before the Redeemer appeared as the Son of Man!

"The Book of Nephi, who was the son of Nephi, who was the son of Helamon, who was the son of Helamon, who was the son of Alma," follows.

This book gives an account of the birth, death, and appearance of our Lord in America, after His Resurrection. It blasphemously asserts that 2,500 persons, one by one, examined, and worshipped Him; that He instituted the sacraments, and ordained twelve American Apostles. With equally audacious blasphemy He is represented teaching Anabaptist and Mormon doctrines: while many passages of the New Testament, impiously suited to the occasion of His appearance among the Nephites, are put into his mouth.

The writer of these pages must confess that he dared not offend the pious feelings of the reader by any further analysis of a book, which advances in blasphemy and gross evidence of plagiarism from Holy Scripture, as it approaches to its end.

Suffice it to say, that of the three remaining books—Mormon, Ether, Moroni—the first pleads for gentle criticism, “because of its imperfections,” and exhorts the reader to “thank God that such imperfections had been made manifest.” The second (Ether) gives a romantic history of the people of Jared, who escaped from Babel (their language being unconfounded), and having built eight “barges,” with holes in the *top* and *bottom*, “made like unto dishes,” in which, after tossing, diving, and swimming in the Great Seas for 344 days, they reached the Land of Promise! The Book of Moroni closes up this monstrous collection of blasphemous absurdities, in which we are told that when the plates are dug out of the earth, men should ask “God the Eternal Father in the name of Christ if these things are not true.”

And now, reader, forgive the pain inflicted upon you by the perusal of the foregoing sample of the absurd

and wicked blasphemies of the Book of Mormon. You will be able, in some degree, to understand what the feelings of the author of this tract must have been while wading through six hundred and thirty-four pages of the most profane nonsense and impious mimicry of the style and language of Holy Writ, that the subtilty of devil or man hath ever dared to palm upon the world, as a revelation from God.

Language fails to describe, in fitting terms, this illiterate but most audacious attempt to place on a level with the Holy Bible this wretched production.

The fictions of Mohammed, the story of Robinson Crusoe, or the "Arabian Night's Entertainments," are respectable volumes by the side of the Book of Mormon. As literary productions they far surpass it; and saving certain distorted passages and mangled quotations from Holy Writ, clothed in language which profanely mimics the style of Scripture, there is positively nothing in this book of blasphemies but the most absurd and exaggerated statements of "battles," "prophecies," and "lying wonders." These form the staple of the Book of Mormon.

Be warned then, reader, by one who has examined for himself this pretended revelation, and found it to be a blasphemous lie! Be warned not to meddle with it—not even to look at its polluted and polluting pages! Just as light-houses serve to warn the mariner of the hidden rocks beneath, so let this little tract serve as a beacon to all into whose hands it may fall—of the awful danger they incur of making shipwreck of their faith, when they forsake the Word of the Living God for the vain and lying traditions of man.

Consider this,—supposing for a moment God had given a new revelation, would it not be for the very purpose of revealing something *new* to man? But

what is there to be found in the Book of Mormon which (so far as it contains *any truth*) is not found in the Holy Scriptures? It contains nothing of truth but what we all know from God's word. It makes no new revelation. It copies whole passages from the Old and New Testaments, and mingles them up with the most childish and profane stories. It makes the most bold assertions, destitute alike of truth, experience, and common sense, and then claims to be written "by the spirit of prophecy and revelation."

But as for the "proprietor" and translator," Joseph Smith, there are hundreds of testimonies, some of which have already appeared before the public in America and elsewhere, which prove him to have been a most ignorant, depraved, and deceitful person. Professor Turner, of Illinois College, thus addresses Joseph Smith:—"I have charitably sought to find some ground for believing that you and your comrades were only a new species of religious maniacs. I have sought in vain. A man, however kindly disposed to think well of you, after a thorough examination of your career, might as well attempt to *believe your religion, as to regard you in any other light than that of a deliberate, cold-blooded, persevering deceiver*. I do not pretend that in the outset you even anticipated the final result. On the contrary, there is abundant evidence that at first your aims rose no higher than those of ordinary vagrants and jugglers. You have not even the poor merit of either talent or originality. Your highest aim has ever been to crawl among the droves of reptile impostors who have preceded you, and though your ignorance and utter incapability have not suffered you to turn aside from your loathsome tract, your fortunate union with others of greater ability, who have entered into your



secrets, and the lamentable credulity of the times, have enabled you to attain a more signal and desolating success than most of your predecessors."

The very fact, therefore, that such a reprobate character as Joseph Smith was the "prophet" who ushered into existence the Book of Mormon, is alone sufficient to blast its pretensions as a Divine Revelation.

Let the reader ponder these words of Mr. Turner, whose character and standing as a Presbyterian Minister, and whose residence in the very midst of the Mormonite community render his testimony most valuable. Would any man have dared to address another in such language publicly, had there not been cause? If Mr. Turner "libelled" Smith, how is it that the "prophet" and his friends dared not seek the protection of the law?

Again, what proof did Smith ever give to warrant a belief in the Revelation which he asserts was made to him by angels? Simply the testimony of eleven persons, who consisted, says Mr. Caswell,\* "of the prophet's unprincipled father, two of his equally unprincipled brothers, and four brothers of the Whitmer," who with Cowdery and Harris, had signed the first certificate. *All these were deeply interested in the success of the imposture, and expected to make their fortunes by it.*

*Six out of these eleven apostatized from the system, and have become its opponents.†* Is such testimony worthy of credit? Joseph Smith brings not with him the least authority or credentials.

He declares himself to the world (on his own testimony)‡ as the last expectation of mankind: but where do we find him *once foretold in Holy Writ?*

\* "Prophet of the 19th century," p. 47.

† "Prophet of the 19th century," p. 48.

‡ Our blessed Lord said "*If I bear witness of myself my witness is NOT TRUE.*"—John v. 31.



Which of God's prophets made mention of him? He proclaims himself an inspired prophet of God; but what credentials does he give of his mission? What token has he to shew, which any man might not as easily produce, who should so impiously assume the pretensions of prophecy? What miracles did he perform? What *new truth* did he teach which had heretofore been hidden from man? What *morality* has he established, and in *his own* life and *example* exhibited?

Joseph Smith only imitated Mohammed. "He did what lies within any man's reach;" who has the audacity and recklessness to sell himself to the wicked one to work iniquity with greediness. He was authorized by no miracle; he was countenanced by no prediction.

Reader, the limit of this tract forbids me to say more. In the next we will examine the contents of the Book of Mormon more minutely in its internal and external evidence.

Meanwhile, think what a dishonour is done to God's Holy Word, when we are told in the "Mormon Creed," published by Joseph Smith himself—"we also believe the *Book of Mormon to be the Word of God!*"\* Awful blasphemy! I tremble to write the words!

\* Let the reader compare this article of the *Mormon Creed* with the following texts of Scripture:—"Ye shall not add unto the word which I commanded you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you."—*Deut.* iv. 2. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."—*Prov.* xxx. 6. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things by whom also he made the worlds."—*Heb.* i. 1. 2. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things that are written in this book."—*Rev.* xxi. 18, 19. Here we have the solemn command of Moses, and the wise counsel of Agur, not to "add" to God's Word. Here, too, have we the inspired Apostle Paul, under the covenant of grace, solemnly affirming that

How dreadful then the state of those who willingly receive such heresy into their souls! Wrapt in delusion the most fearful, their consciences are so seared and blinded by the wicked one as not to know that they are unconsciously believing a lie.

Nothing save the grace of God the Holy Ghost can convince such unhappy persons of their awful condition. Oh! that the disciples of Jesus Christ who profess and call themselves Christians, would unite in earnest prayer that these poor deluded souls may yet be brought into the fold of Christ's flock, and so be saved among the remnant of the true Israelites. Let all Christian persons strive by their prayers and personal exertion to pluck as brands from the burning any of their acquaintance or neighbours who may unhappily have fallen into this horrible delusion. And finally, reader, whoever you may be, on looking back upon the pages of this tract, which gives you but a faint notion of the profane blasphemies of the Book of Mormon, oh! learn to prize more highly, and study more simply and humbly, the Holy Scriptures, that sure and blessed word of prophecy. *Search the Scriptures*—for they testify of Jesus, the sinner's Saviour. Grasp firmly and wield skilfully that sword of the Spirit. Take heed you do not blunt its point or dull its edge; but honour the Holy Ghost, and He will make that sword in your hand powerful, even to pulling down strong holds

**"GIRD THY SWORD UPON THY THIGH O MOST MIGHTY, AND IN THY MAJESTY RIDE PROSPEROUSLY BECAUSE OF TRUTH!"**

the Canon of Holy Scripture was completed by Christ and His Apostles; and Jesus himself, by the mouth of His prophet John, pronouncing a tremendous curse against *that man* or *that society* of persons who should either *add to*, or *take away*, from the words of His "*everlasting Gospel*." How manifestly, then, are the Book of Mormon, its prophet, and its followers, daringly opposed to God's Word. How awful the curse which hangs over them!

SEVENTH THOUSAND.

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No. 3.

TRACTS  
ON  
MORMONISM.

BY THE

REV. EDMUND CLAY, B.A.,

*Minister of St. Luke's Episcopal Chapel, Leamington.*

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"To the law and to the testimony: if they speak not  
according to this word, *it is because there is no light in them.*"

—ISAIAH viii. 20.

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SEVENTH THOUSAND.

No. 3.

TRAITS

MORMONISM.

REV. EDMUND GILY, D.D.,

Minister of St. Mark's Episcopal Church, New-York.

"To the true and to the faithful; it may seem not  
according to the word, it is a word, and it is right in them."  
— Isaiah xlii. 24.

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LIVERPOOL, A. NEWING.

NEW-YORK.

THE  
**BOOK OF MORMON**

PROVED TO BE

**BLASPHEMOUS AND IMPUDENT  
FORGERY.**

The Book of Mormon is said to be a "Divinely inspired record," written by "way of commandment and also by the spirit of prophecy and of revelation. As such we propose to examine its external and internal evidences of being what it claims to be—"the Word of God."

For the sake of those who may be ignorantly falling into this fearful and cruel delusion without giving themselves the trouble to examine its evidences, this tract is written.

The writer has met with several Mormonites, and in conversation with them has found, that they neither possessed nor have read the Book of Mormon. Nevertheless, they firmly believed in its Divine authority.

Joseph Smith, in attempting to palm upon the world a new revelation, has but servilely imitated the impostor of Mecca. Like Mahomet, he comes before the world on his own testimony. We are asked to believe a certain record translated by Smith, from plates of gold found hid under a hill in America. When the inquiry is made, how he came with these wonderful plates, we are gravely informed that an Angel appeared to him once in a grove, and afterward in his bed-chamber, who revealed to him where the plates were hidden, and subsequently delivered them to Smith, and gave him commission to publish them to the world.

When further we enquire what evidence can Smith furnish us with, that this story is not a mere fabrication, we are referred to the second page of the Book of Mormon, which contains a certain testimony signed by three, and another by eight witnesses, that they had seen the plates, and "hefted" them, and that Smith had "got the plates" which they had seen and handled.

It is upon the evidence of these eleven individuals alone that we are asked to believe that the Book of Mormon is a translation of these mysterious golden plates; and upon Smith's *own* testimony that we are to believe the vision of the Angel who gave to him his divine commission. Now whatever be the value of such evidence as that of the eleven witnesses (which we will presently examine), let it be remembered that the claims of the Book of Mormon rest upon it.

But there comes a previous inquiry, and that is, what evidence has Joseph Smith furnished to the world that his miraculous intercourse with the Angel was a *real occurrence*? We have simply his own testimony. He wrought no *public* miracle to enforce this *private* one. It was emphatically, a thing "done in a corner," the truth of which no person of ordinary sense would admit, in the absense of further more satisfactory proof.

Even if the testimony of the eleven witnesses were unimpeachable, still their evidence only would prove that they had seen some "*plates*" which had the "appearance of gold," having engravings thereon of "ancient work and curious workmanship," and that Joseph Smith was the translator of the characters engraved on these said plates. But all this leaves untouched the story of the Angel's visit. How do we know (even if these witnesses deserve credit) that Smith saw the Angel, or that the Angel gave him the plates? What proof have we to the contrary, that Smith did not construct the plates himself, and fabricate the whole story for the purpose of making money. He has given no evidence to the contrary. His well-known character for deceit would lead us to such a conclusion.

A man who could be guilty of practising such deception for the purpose of obtaining money, as Smith repeatedly did,\* would not scruple even to perpetrate such a crime as that of forging a pretended revelation for the purpose of receiving money from those whose

\* See "Tracts on Mormonism," No. 1, third thousand, p. 6, 7, 8. The following are some specimens of Smith's deceptions *after* his assuming the headship of the Mormon "Church," taken from his own recorded "Revelations:"—"It is meet that my servant, Joseph Smith, should have a *house built*." "Provide for him food and raiment, and *whatsoever* he needeth."

ignorance and credulity would render them likely subjects to be imposed upon. But since the "prophet" of Mormonism and his followers are contented to rest the claims of the Book upon the testimony of these *eleven* and its own merits, we will meet them on their own ground, and examine first the testimony of these witnesses, and then the contents of the Book itself.

There are two sets of witnesses who have signed testimonies declaring they saw and handled the plates from which Smith translated the Book of Mormon.

The first is signed by "Oliver Cowdery," "David Whitmer," and "Martin Harris."

Now the value of any testimony depends on the character of the witness for honesty and truth.

What, then, is the character which these *three* bear? We will examine them by the testimony of the "prophet" himself, and his companions.

"Revelation given November, 1831. Hearken unto me, saith the Lord your God, for my servant *Oliver Cowdery's* sake. It is not wisdom in me that he should be entrusted with the commandments and *the monies* which he shall carry into the land of Zion, *except one go with him who will be true and faithful*. Wherefore I the Lord will, that my servant John Whitmer should go with my servant Oliver Cowdery." Doc. and Cov. 167.

Now according to this "Revelation," this choice witness, Oliver Cowdery, could not be trusted with their "monies."

How then can *we* trust our souls to his testimony? If they dare not trust *filthy lucre* to his keeping, how shall we trust our precious souls?



As touching David Whitmer,—in a document addressed to Oliver Cowdery, David Whitmer and others, in June, 1838, draughted by Sidney Rigdon and signed by eighty-four Mormons, it is said that these two “saints” and witnesses were “*united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest die, to deceive, cheat, and defraud the saints out of their property.*”

And now as to the third witness, Martin Harris, who was early persuaded to embark his property in the printing of the Book of Mormon. He was heard to say, in reply to his wife's declaration that she believed Mormonism to be altogether a “false delusion.” “*What if it is a lie: if you will let me, alone I will make money out of it.*”\* Harris seems to have been a man of a peculiarly flexible character of mind, and wonderfully credulous of the marvellous. He was a firm believer in dreams, visions, and apparitions, and had been alternately a Quaker, Methodist, Baptist, and Presbyterian. And when we add to this that he was a “domestic tyrant, having often beaten and kicked† his patient wife,” we feel ourselves justified in pronouncing that the testimony of *such a witness* is worthless. How much more worthless is his testimony when we learn, that even this man, Harris, finally became so disgusted with the imposture and hypocrisy of Smith as to *apostatize* from Mormonism, and declare that Smith was “a complete wretch!”

Here then we have the character of the three witnesses. Two of them declared to be by the Mormons themselves—“counterfeiters,” “thieves,” and “liars,”

\* Testimony of Abigail Harris, Palmyra, Wane County, New York. 1833.

† Mrs. Harris's Testimony, quoted from Professor Turner, by Mr. Caswell.

who were united to "deceive," "cheat," and "defraud;" and the third, one who had belonged to almost every existing sect—believed anything and everything, however marvellous the prodigy—kicked and beaten his wife—and who finally apostatized from Mormonism, and did all that lay in his power to expose the lying pretensions of the "prophet" and his Book.

What then is the value of such witnesses? Do they not at once blast the pretensions of the Book, and stamp it with the mark of him who was a liar from the beginning.

A witness to the truth of God's Revelation signifies one that gives testimony to the truth at the expense of his life. Thus the Apostles and Evangelists of our blessed Lord were witnesses, and sealed the truth of their testimony by their blood: but as for these men (if it be not blasphemy to place them in the same page) they denied their own testimony, and acknowledged themselves to be false witnesses to a base scheme of impiety and fraud.

As to the other eight witnesses who attest the second testimony, we have only to observe, that there are *five* out of one family (Whitmer's), and *three* out of another (Smith's). Now this looks at once so like a *family* concern that their testimony, to say the least of it, is so suspicious as to carry no weight with it.

Thus we have disposed of the eleven witnesses who testify that the Book of Mormon contains the translation of certain gold plates which Smith had in his possession, and which he affirmed an Angel discovered to him.

But, after all, "their certificate" proves nothing, save that Smith wrote it and they signed it. It does not come to the point of attesting the truth of Smith's own private testimony, to the miraculous appearing of an Angel, and his own Divine commission. But how came the contents of the Book into Smith's hands? It appears from the testimony of the Rev. Dr. Clarke\* that a person of the name of Solomon Spaulding, who lived at Conneaut, Ohio, wrote, with the view of publishing—a Romance, entitled "The Manuscript Found," which contained the *story* now embodied in the Book of Mormon. This Romance, Spaulding was accustomed to read aloud to his friends and neighbours. He died without publishing it, having left it in the hands of some printer at Pittsburg, in Pennsylvania. Nothing more was heard of the "Romance" until the publication of the Book of Mormon, when Solomon Spaulding's widow, brother, and six other persons well acquainted with Spaulding's writing, immediately recognised, in the Book of Mormon, the *same historical matter and names* as composed the Romance. They affirm that, with the exception of the religious matter, it is *copied almost word for word* from Spaulding's manuscript.

So much then, for the external evidences. The witnesses are proved to have been destitute of truth and *honesty*, and to have apostatised from Mormonism. The contents of the Book, saving the mangled quotations from Scripture, and the religious (?) teaching are proved to have been copied from a manuscript Romance of one, Solomon Spaulding!

\* Dr. Clark was the Rector of the Episcopal Church in Palmyra (New York), at the time when Mormonism originated in that locality.

Let us now examine the internal evidence of this pretended Revelation.

The Book of Mormon admits that the Old and New Testament contain the Revelation of God down to the year 1830. As such it both speaks of them and quotes them. Now this admission at once blasts all its pretensions to credibility. No person possessed even of common sense can admit both Books to have come from God. If you admit the Bible to be God's word, then you must reject the Book of Mormon. If you admit, as the Mormon creed does, that the Book of Mormon is God's word, you must reject the Bible. The following are the reasons for this statement:—

In the first place the Book of Mormon *flatly* contradicts the Scriptures.

In the 3rd chapter of the Book of Numbers, 10th verse, we read—"And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Again in the 21st chapter of Deuteronomy, and 5th verse—"And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be *tried*."

Here we have God himself instituting a priesthood and a high priest.

That priesthood He gave to Aaron and to his sons so long as the Temple stood, and until the Messiah came. And to mark His indignation against those who rebelled against a part of the institution of the Priesthood, the Lord, on one occasion, destroyed Korah, Dathan, and Abiram, with two hundred and

fifty "men of renown," and, on a subsequent one, fourteen thousand and seven hundred of the people were destroyed by a plague for murmuring against this memorial—16th chap. Numbers, 40—47: "*To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and his company: as the Lord said to him by the hand of Moses. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.*" In the 18th chapter we find God confirming this arrangement with the solemn threat, "the stranger that cometh nigh shall be put to death."

Now the Book of Mormon represents Lehi and his sons as descendants of the *tribe of Joseph*—consecrating themselves and their children *priests* to offer *sacrifice*

and burnt offerings; and yet withal, "as under the law of Moses," "teaching the law of Moses, and exhorting the people to keep it!!!"

Thus the Book of Mormon impiously represents God instituting and blessing a new priesthood from the tribe of Joseph, while the Scriptures repeatedly affirm that if any man *not of the tribe and family of Levi and Aaron* should approach the office of priest he should surely die.

Here then we have the Book of Mormon, on its own shewing, *flatly contradicting* the Scriptures, and making the God of truth approve and sanction a lie.

Again, God solemnly promised to Abraham and his seed the land of Canaan as their inheritance.

This He subsequently confirmed, as we find in the Book of Numbers, warning the people of Israel, that because of rebellion alone He would suffer them to be cast out, and led away as captives. We know from the 137th Psalm the feelings of anguish with which a banished Jew contemplated separation from Jerusalem, and the holy hill of Zion. Yet the Book of Mormon ignorantly and blasphemously represents the God of Abraham, Isaac, and Jacob violating his covenant concerning the land of Canaan by promising a *new land* to a pious Jew; and not only so, but positively inspiring a *devout Jew* (?) and a *prophet* to forsake Jerusalem, and blessing him with miracles while he forsook God's covenant and worship. The 137th Psalm speaks of the Jew "weeping" when he remembered Zion, and in the 4th verse saying, "how shall we sing the Lord's song in a strange land?" "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Yet here we have this hero of the Book of Mormon *happy* in the wilderness, contented and *rejoicing* in a strange land, and altogether willing to forsake and forget Jerusalem and her worship.

What more palpable proof do we need of the ignorance and lying spirit of the author of the Book of Mormon. Again, it is written in the 49th chapter of Genesis and the 10th verse—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. But the Book of Mormon represents that sceptre as having departed hundreds of years before Shiloh's (Messiah's) coming. For like the priesthood, it had passed into the hands of the descendants of Joseph!!

St. Paul, speaking by inspiration of the Holy Ghost, distinctly says, that "the mystery of Christ" was not "made known unto the sons of men in other ages, as it is now revealed unto the holy apostles and prophets by the Spirit" (3rd Ephesians, 4, 5). St. Paul wrote this Epistle 33 years *after* the death of our blessed Redeemer. But the Book of Mormon gives the lie to the Apostle; and informs us that one, Nephi, a renegade Jew, *made known all these mysteries six hundred years before the Messiah came!* Every truth contained in the Apostle's writings was known to this wonderful "seer!!" He even goes so far as to quote part of the eleventh chapter of St. Paul's Epistle to the Romans *more than six hundred years before St Paul was converted to the Christian faith!!!* Was there ever blasphemy more awful, or forgery more barefaced, than this?



Again, we read in the eleventh chapter of the Acts of the Apostles, that the Disciples were first called Christians at Antioch. This took place eight years after our Lord's crucifixion, i. e. A.D. 41.

But we learn from the Book of Mormon that persons were called Christians in *America first*, and called so *before Christ Jesus* came into the world.

Here, then, as in hundreds of instances, the author of the Book of Mormon *blasphemes the Holy Ghost*, and makes the Bible *belie the truth*.

Reader, I might multiply instances of the like kind, in which the Book of Mormon *directly contradicts* the Holy Scriptures. But really the *blasphemy* is so abominable, and the *ignorance\** of the Book so disgustingly manifest, that I will not defile my pages with further extracts.

None but the most *ignorant and deluded*, or those who are *making money* by this horrible scheme, could possibly receive such a mass of *ignorance, stupidity, and impiety*, as a revelation from the great God of Truth!

It is as certainly a fabrication and forgery of Smith and his companions (who all along made money by it, and still are doing so to a very great extent), as that Satan is the father of lies, a murderer, and liar from the beginning.

"Without exaggeration, it is the meanest book in the English language."

But who can wonder, seeing that it is a translation "made through stone spectacles, in a dark room, from the reformed Egyptian," by Joseph Smith, jun.

\* The following are some of the specimens of the *Grammar and style* of this "Revelation":—In the testimony, p. 3, "The plates of which hath been spoken;" "Ye are like unto they;" "The Lord remembereth all they;" "I who ye call your King;" "They saith unto the King;" "These had not ought to be." These, and thousands like them in the early editions of the Book of Mormon, prove that Smith was a low, ignorant blasphemer.



Reader, what further need have you of testimony, to convince you of the ignorance and impious forgery of the Book of Mormon?

Its *own* witnesses have condemned it, and pronounced its doom. Even *they*, bad as they were, had sufficient moral sense and courage remaining to renounce all connection with such crafty, designing, and wicked men, as the author of the Book of Mormon and his companions.

As to its contents, we have abundant proof that they are made up of distorted passages of Holy Scripture, and a Romance of Solomon Spaulding. No person of any intelligence would, for one moment, give credit to such an illiterate attempt of book-making. No person of any real religious feeling would countenance such blasphemy and hypocrisy.

What then shall we say to you concerning those persons who have embraced the Mormon creed, and who are associated together to spread the horrible doctrines of Mormonism—subversive as they are (when *really* taught as contained in the books of doctrines and covenants) of the laws of God and man, the purity and the decencies of society?

First of all we say, pray for them—that God may forgive their sin, convert and enlighten their souls. Should opportunity occur, point out to them their enormous sin, and entreat them, for their soul's health and salvation, to return again to the Lord Jesus, and seek for His mercy. But if, after all, you find them perversely bent on refusing the Truth—then *avoid them* as those “who serve not the Lord Jesus Christ but their *own belly*: and by good words and fair speeches deceive the hearts of the simple.”

Especially beware of admitting into your households *any one* connected with the Mormonites. They are instructed by their "elders" and "priests" to pervert any (whom they can influence) from the truth of God, and lead them into the blasphemous delusions of Mormonism.

As, therefore, you would dread *poison* being administered to the bodies of those you love—so also beware of the poison of Mormonite doctrines being instilled into the souls of any who have been committed to your charge. Every person who countenances the disciples of Mormonism directly or indirectly, is guilty of being companion with those who deny the Lord Jesus Christ, who blaspheme the Holy Ghost, and make the Word of God of none effect by the lying blasphemies of Joseph Smith and his fellow-deceivers. "Can a man take fire in his bosom and his clothes not be burned?" "Can one go on hot coals and his feet not be burned?" So neither can you have any intimacy with these arch-heretics, or with their blasphemous tracts, without having your soul injured and your salvation perilled.

Touch not, therefore, the unclean thing. Show your abhorrence of such unparralleled impiety by a determined opposition to the growth of this most dangerous sect, and by a closer and more fervent use of those means of grace which the goodness of our God and Saviour has placed within your reach: "*Holding faith and a good conscience, which some having put away* **CONCERNING FAITH, HAVE MADE SHIPWRECK.**"

No. 4.

# TRACTS ON MORMONISM:

BY THE

REV. EDMUND CLAY, B.A.,

*Minister of St. Luke's Episcopal Chapel, Leamington.*

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"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 PET. ii. 1—3.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 TIM. 1, 2.

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LONDON:

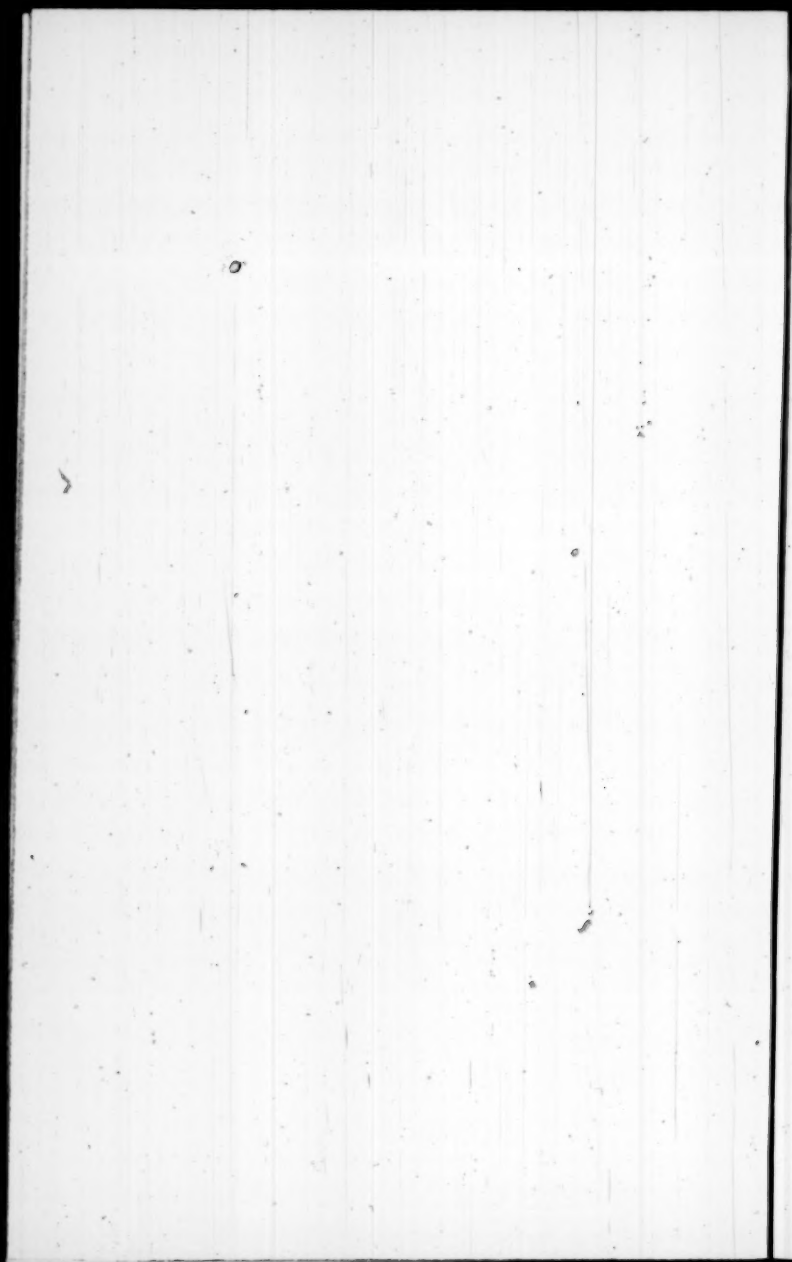
WERTHEIM AND MACINTOSH.

LEAMINGTON:

J. GLOVER, LIBRARY, 1, VICTORIA TERRACE.

LIVERPOOL: A. NEWLING.

MDCCCLII.



# "THE BOOK OF DOCTRINE & COVENANTS

OF THE

"Church of Jesus Christ of Latter-Day Saints;

SELECTED FROM

"THE REVELATIONS OF GOD,

BY

"JOSEPH SMITH, PRESIDENT.

*"Second European Edition.*

"LIVERPOOL: Orson Pratt, 15, Wilton Street. 1849."

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Under this imposing title the followers of "Joe Smith" continue to palm upon their dupes a volume which scarcely is second to their Book of Mormon for its unblushing ignorance and blasphemy.

By the disciples of Mormonism it is (as the title shews) highly revered.

It was composed "for the benefit of the children of men,"\* and "cost the best blood of the nineteenth century;" but on a closer inspection it seems to have been put forth for the one purpose of serving the *selfish* objects of those deceivers, who, like the false "prophet" himself, live by the deceptions they practice on the ignorant and credulous.

\* Appendix.—Book of Doctrine, &c., p. 335.

The Book itself is a worthless production in every sense. A perusal of it would not repay the veriest idler upon earth.

Like the Book of Mormon, it is likely to receive attention only from those whose want of education, or deficiency of intellect, or love of the marvellous, renders them an easy prey to the well-organized band of seducers who creep into our houses, and lead captive silly men and women.

Let us briefly glance at some of its statements. A moment's reflection will shew how irrational and unscriptural they are.

We notice first the definition of FAITH:—

"Faith," says the Book of Doctrine and Covenants, is both "the principle of action and of power also in all intelligent beings, whether in heaven or on earth." Thus says the author of the Epistle to the Hebrews, xi. 3:—"By this we understand that the principle of power which *existed in the bosom of God*, by which the worlds were framed, was *Faith*."\*—"God spake, chaos heard, and worlds came into order *by reason of the Faith there was in Him*."† "Take this principle or attribute—for it is an attribute—from the Deity, and *He would cease to exist*."

This is Mormon divinity! Here we have its definition of faith. It is the principle of power and action in "all intelligent beings, whether in heaven or on earth!"

So then, according to this, it would follow that as possessed of intellect, the Devil must be included also among this number of "intelligent beings," whose principle of action and power is faith! But this by the way.

\* Page 3, Second European Edition. † Page 4, Second European Edition.

Look at this definition of faith. Can anything be more absurd or blasphemous? Faith, we are told, "is the principle of action and power also, in all intelligent beings, &c.," and in proof of this absurdity St. Paul is quoted, Heb. xi. 3. What that text *does* mean we will presently enquire.

But now as to faith being "the principle of action in every intelligent creature, whether in heaven or on earth"—yea, of Deity itself. What is faith in its first and proper signification? Open chap. xi. St. Paul's Epistle to the Hebrews. In the first verse we have this definition of it:—"Faith is the substance of things hoped for—the evidence of things not seen." Turn to Johnson's dictionary for the more general notion which we ordinarily attach to the word "faith." What says the great lexicographer? He gives, among others, the nine following significations:—"Faith," 1. "Belief of the revealed truths of religion. 2. The system of revealed truths held by the Christian church. 3. Trust in God. 4. Tenet held. 5. Trust in the honesty or veracity of another. 6. Fidelity. 7. Honour. 8. Sincerity. 9. Promise given." Now in what conceivable sense can it be said of the great and blessed Jehovah that "faith" was the principle of power which existed in the bosom of God, by which the worlds were framed? How palpably absurd is the blasphemy! With reverence let it be asked how, in the name of all reason and common sense, could it be said of God, that through "faith," *i.e.*, "the substance of things hoped for"—"belief of the revealed truths of religion—trust in God—trust in the honesty or veracity of another—fidelity—honour—sincerity—and promise given"—that *by* and *through* these existing in the "bosom of God,"

the worlds were framed ? ” What an insult to reason ! What rabid blasphemy against the Most High !

Reader, judge for your own self concerning this mis-called religious creed, which builds on such a ridiculous blasphemy its entire system of Mormon doctrine ! If this be the foundation, what must be the superstructure ?

But to the law and the testimony, for the Mormon teacher, like the master whom he serves, is apt both in mis-quotation and mis-interpretation of Scripture. The Devil on the mount of temptation did not more adroitly press into his service Moses and the Psalms than does this Mormon teacher drag in St. Paul to support and illustrate his dogma respecting faith. Thus says the author of the Epistle to the Hebrews, xi. 3.” And upon this text he proceeds to say—“ By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, *was faith.*”

In the first verse of the chapter, the Holy Spirit describes the nature of that faith in which St. Paul (in the previous chapter) had exhorted the Hebrew Christians to stand steadfast. He proceeds in the two following verses to prove his definition of faith in both its parts ; and illustrates its *power* in the remainder of the chapter. In the second verse he proves the first part viz., “ that faith is the substance of things hoped for,” inasmuch as it was testified concerning the elders, that they found it to be such ; for they by faith (seeing them as present, though afar off) realized and subsisted upon the invisible things of God. In the third verse (which is so misapplied by this Mormon writer) he proves the second part, viz., “ that faith is the evidence of things not seen ; ” for by it only we understand (which by natural



reason we never could have discovered) how the worlds were created, which no eye beheld; but which Scripture assures us were "formed by the word of the Lord, and all the host of heaven by the breath of His mouth."—Ps. xxxiii. 6.—Gen. i. 3, 6, 9, 11, 14, 20. This is the Scripture testimony—"By the word of God," and not by the "principle of faith" (as Smith would teach us) the worlds were created. This testimony "faith" receives—and thus they who believe, by faith understand that the fair world in which we live was not formed out of pre-existing materials, but was produced by the word of Jehovah out of that dark and formless void which we call chaos! "He spake and it was done—He commanded and they stood fast."

"At His word the formless mass,  
The world's material mould, came to a heap;  
Confusion heard His voice, and wild uproar  
Stood ruled, stood vast infinitude confined;  
Till at His second bidding darkness fled,  
Light shone, and order from disorder sprung."

A single glance, then, at the context, at once convicts the "prophet," and his editor, Orson Pratt, of an amount of ignorance, such as few Sunday School children would be guilty, in making this passage refer to faith *in* God, instead of faith *in* believers. For "faith," being that by which we credit the testimony of another, how could it be said of God that He, who alone had existed from eternity, had anything to credit? Perhaps we are to imagine that Joseph, reading the passage through his stone spectacles, lost sight of the words—"we understand that,"—and read the text thus—"through faith the worlds were framed by the word of God, &c."

Having defined "Faith," the Book of Doctrine proceeds to "SALVATION," which it describes on p. 57

as "*an effect of faith*," and on p. 58 calls Christ a "*saved being*!"

Nowhere in Holy Scripture is salvation spoken of as the "*effect of faith*," but rather as the "*end of faith*" (1 Pet. i. 9)—as the result of God's appointment (1 Thess. v. 9)—or of God's choice (2 Thess. ii. 13). Salvation can only be said to be the "*effect*" of faith in the same degree and sense as it may be said to be the "*effect*" of Holy Scripture, by which we are made wise unto salvation (2 Tim. iii. 15.)—or of the grace of God which bringeth salvation (Tit. ii. 11). To affirm therefore that salvation is the "*effect of faith*," is not only not agreeable to the general testimony of Holy Scripture, but is directly opposed to several particular Scriptural declarations, and totally destitute of any direct Scriptural warranty.

But what will the reader say to the following blasphemy:—"There will be no dispute amongst those who believe the Bible, that Christ is the prototype or standard of salvation: or in other words, that *He is a saved being*!"\* Did "Joe Smith," or does the editor of his low and ignorant blasphemies believe the Bible? Christ Jesus the Saviour—"the prototype of salvation!"—"himself a saved being!!" Do the Mormon profess to believe in the divinity of Jesus, and speak of Him as a saved being? Do the Mormons receive and believe the Scriptures, which testify of Jesus, and speak of Him as a saved being? What a bitter sarcasm on the intelligence and religion of the nineteenth century, for an ignorant gold-digger to lay down the absurd heresy, "that Christ Jesus is himself a saved being," and for thousands supposed to possess

\* Page 58, Book of Doctrine and Covenants.

reasoning faculties, and professing faith in the Bible, and claiming the title of "saints," to receive and hold such a monstrous blasphemy !

Is it possible to reason with such deluded creatures ? Are they not too far gone in dark delusion and blindness of intellect to be capable of appreciating, in the very smallest degree, the arguments of reason, the evidences of their senses, or the testimony of Scripture ?

The "UNPARDONABLE SIN,"—the sin which hath never forgiveness "in this world, nor in the world to come," is defined on p. 123. Read it in juxtaposition with our Saviour's own words, and see another instance of the diabolical teaching of these Mormon heretics:—

ST. MARK iii. 28—30.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme ;

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

"Because they said, He hath an unclean spirit."

BOOK OF DOCTRINE AND COVENANTS.—Sec. 13, p. 123.

*Second European Edition.*

"And now behold" (these words are ascribed to "Jesus Christ, the Son of the living God") I speak unto the Church.

"Thou shalt not kill ; and he that kills shall not have forgiveness in this world, nor in the world to come."

How boldly does Mormonism here give the lie to the glorious declaration of Jesus, that "*all sin*" shall be forgiven (and "*all*" includes even "*killing another*,") save the sin against the Holy Ghost.

What that sin against the Holy Ghost is, is seen from our Lord's words (Matt. xii. 32), where He describes it as "speaking against the Holy Ghost ;" and which St. Mark, by the Holy Ghost, further describes in the reference already given, because they said, "He hath an unclean spirit." So that whatever may be the precise sin against the Holy Ghost,

to which alone our Lord declares solemnly there never shall be forgiveness granted, it is quite certain that "killing another" is not that sin to which the Mormons deny forgiveness here and hereafter.

And equally certain it is, that these bold blasphemers of Christ and the Holy Ghost, who thus slander His word and testimony, are far nigher unto the "unpardonable sin," than even him that killeth another. The murderer robs his victim of life here; but this Mormon doctrine kills both body and soul in hell, denies the mercy which Christ is able and willing to extend to all sinners—yea, even for the murderer himself—who comes to God by Him! Which will ye believe then? the testimony of Jesus, or the raving blasphemy of Joe Smith?

We have thus tested the principles of Mormonism, as exhibited in the Book of Doctrine and Covenants, in three important particulars.\*

The advocates of this system, when convicted by the most convincing and indisputable evidence which none but themselves could withstand—that their "prophet" in whom they put their trust was a worthless wretch; guilty of the darkest deeds of iniquity; a very monster of imposture—turn upon us and say—"It matters not what Joe Smith was, or what 'slandrous stories' you tell concerning him, Mormonism may be true, though he was false. Disprove the divine teaching of the Books of Mormon, and the Doctrine and Covenants, from their principles alone!" In a former tract the doctrines of the *Book of Mormon* have been proved to be the doctrines of *devils*—utterly corrupt, absurd, and impious.

The foregoing pages shew that on three fundamental points the Book of Doctrine and Covenants is utterly

\* See Appendix.

subversive of the teaching of Holy Scripture; irrational in its statements and arguments, and in the highest degree dishonouring to the Being and attributes of the ever-blessed Jehovah!

We have thus taken *Mormonism pure*. It has been weighed in the balances of common sense, and been found wanting. It has been brought to the test of Holy Scripture, and been proved to be as utterly contrary thereto as light to darkness.

What more can rational men ask for? Try it as we will by the claims and character of Smith, the founder of the system—by the concurrent testimony of friends and foes—by living witnesses placed on oath before magistrates and governors—by their own acknowledged principles, published by authority, we can come only to one conclusion, viz.:—that Joseph Smith was a wicked deceiver, and lying imposter—the principles held and taught by him and his followers most unscriptural and blasphemous—his pretended revelations impious and licentious, destructive to the well-being of society here, and the salvation of the soul hereafter: in a word, **THAT MORMONISM, ON ITS OWN SHEWING, IS A MOST CRUEL DELUSION—A DEADLY AND PREPOSTEROUS HERESY!**

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## APPENDIX.

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### *“The Principles of Mormonism.”*

A. The illustration of these principles in the foregoing tract might easily be very much enlarged; but enough

has already been adduced to prove that Mormonism is only another word for daring and impious blasphemy. It may, however, not be useless to illustrate also the *practical* teaching of Mormonism, as unfolded in the Book of Doctrine and Covenants.

BOOK OF DOCTRINE AND COVENANTS, p. 112.

"And it shall come to pass, that whosoever shall lay their hands on you by violence, ye shall command to be smitten in my name: and behold, I will smite them according to your words in mine own due time."

MATT. v. 39.

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

Look also at verse 44.

B. Let the reader observe here how *the revengeful spirit* forbidden by Christ is encouraged and authorized. How opposite is this "revelation" to the language of Jesus, and the spirit and teaching of His Apostles!

What Smith thus taught in theory, he was fully prepared to put into practice, as the following extract from one of his *sermons* before five hundred Mormons at Montrose proves:—Speaking of some Mormon who had expressed the charitable regret concerning the "elect lady," Mrs. Smith, that "it was a pity she had not broken her neck,"—he said—"I hope I may never find out who made that remark: for if I do *my appetite shall never be satisfied till I have his blood*. I will follow him as the hound follows the heart's blood of the hare, and if he ever crosses *my threshold, I'll send him to hell*."\*

C. *The desire for the acquisition of money, and the means by which it is obtained* are equally unscrupulous. On page 89 they are exhorted to send money to the "Bishop" in Ohio, and for what purpose think you, reader?—"For the bringing forth of the revelations!"

\* "Three days at Nauvoo," page 51, by the Rev. H. Caswall, M. A.

So that this horrid blasphemer, not content with claiming divine inspirations and revelations immediate from God, actually dares to put it into God's mouth, to demand money for the payment thereof! To whom and all like him we would say in the words of St. Peter to Simon Magus, "thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

On page 144, another revelation declares that "every man shall do with his monies according as the law directs." This "law" seems to be that which a later revelation explains, page 223, viz.:—"that all surplus property be put in the hands of the bishop," and "*after that*, all shall pay *one tenth* of all their interest annually."

Thus was Joseph's income-tax ordained by a revelation from heaven!

D. On page 199, the "*elect lady*," Mrs. Joseph Smith, receives this remarkable revelation, "*thou shalt be ordained to expound Scripture, and to exhort the Church.*" Which is *truth*, the above "revelation," or 1 Tim. ii 12—"But I suffer not a woman to teach." One or other must be false. Whom shall we believe, the inspired Apostle, or the impostor Smith?

It would be an easy, though painfully disgusting task, to copy out from this collection of blasphemy, a whole catalogue of infidel profaneness. Nothing but a strong sense of the duty of exposing the imposture by bringing to light the real principles of its iniquitous heresy would have induced me to commit them to paper.

It is a solemn duty, I apprehend, in all the Lord's people, and especially His ministers, to expose error, and denounce blasphemy, and thus put the ignorant

and unwary on their guard against the evil purposes of the wicked and designing. It will not do to look with indifference on a system which is infecting multitudes of our people, for whose souls we watch as those who must give an account! Neither our consciences nor our God will acquit us if we leave untried any, and every means to reclaim those who have erred from the fold of truth, or warn others from following in the same evil way. The evil is daily an increasing one. It has too long been despised by some, and laughed at by others, as being a system too filthy to notice, or too absurd to oppose. But shall any minister of Christ be free from the blood of souls by such pretexts as these? Will not God surely require at our hands the blood of their souls? Or have we forgotten the solemn vow of ordination, that we will "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word?"

E. The Mormons believe in "the gift of tongues," and "the interpreting of tongues;" but in no single instance with which the writer is acquainted, have either Mormon teachers or disciples given any evidence of being gifted with any, save their own "vulgar tongue." And as for the "interpreting of tongues," it is very certain that the "prophet," on one memorable occasion, betrayed his ignorance in pronouncing (by the "gift of interpreting tongues," we presume) Mr. Caswall's *Greek Psalter* to be a "dictionary of Egyptian hieroglyphics!"

F. They likewise believe in the gifts of "healing;" and are pledged to work miracles, such as "casting out devils, healing the sick against poisonous serpents and deadly poisons."\*

\* Revelations, page 111, Sec. ix., Book of Doctrine and Covenants.



On one occasion the writer of this tract challenged a Mormon elder, who had publicly laid claim to the power of working miracles, to adjourn to a neighbouring hospital, and there place his "divine mission" beyond a doubt, by "healing" some of the sick who lay there. To this challenge the "elder" sarcastically replied—"A wicked and perverse generation seeketh after a sign, and no sign shall be given them." I replied—"Nay, but that is blasphemy, and altogether shirking the question. You are compelled by your own public avowal, and by the revelation contained on page 111\* of your Book of Doctrine and Covenants (which you profess to receive as authoritative teaching, and expound to your assemblies) to work miracles, such as I now demand of you."

All the reply I could get was that the edition of Book of Doctrine and Covenants which I quoted from was incorrect! I need scarcely add that I had just purchased it at their own depository, and that it bears the imprimatur of Orson Pratt, Liverpool.

G. The following is the testimony of two persons who were persuaded by certain Mormon "elders," and others of their fraternity, to go to the "Salt Lake Valley." They speak of things which they both *saw, heard, and experienced* :—

"A VOICE FROM CALIFORNIA.—THE LATTER DAY 'SAINTS' SETTLEMENT.

*"To the Editor of the 'Swansea and Glamorgan Herald.'"*

"Sir,—The following extracts are from a letter from a friend who has visited California, in answer to some queries which I addressed to him. I send them to you, as they may prove useful in removing impostures by which many are induced to leave this country on as wild an errand as ever human beings set out upon. My correspondent's letter is dated Kentucky, July 12, 1851.

"I am, sir, yours, &c.,

"L. J.

"Aberdore, August 12, 1851."

"In answer to some queries, my friend says:—'I promised to give you some account of my journey to California. I had no inclination to go until notice was given to reduce our wages; that, coupled with the report of *Butler King*, one of the senators from California, delivered before the Congress of the United States, and which everybody believed to be true, led me, like others, to set out. King said that a fortune would be the result of every industrious man going there: but all *this was humbug*, and calculated to deceive us, and that the country might be inhabited. I regret that your English press has been filled with such reports by a gang of speculators and gamblers, who don't value a man's life more than that of a cat. Thousands have perished through these shameful misrepresentations. I have spent 700 dollars which I had realised previous to leaving the States, by hard work and industry; but that I do not care much about, as I have my health and good employment here. Of the thousands who went with me over the plains, about one third died on the way, and thousands more are unable to realise enough to bear their expenses home. . . . I intended giving you an account of what I witnessed in Salt Lake Valley, amongst the 'Latter-day Saints,' but I shall confine myself to your queries at present. I am very sorry that any of my countrymen should be gulled with such hypocrisy, and allow themselves to be made the dupes of unsatiated despots. Their nearest market is 1000 miles off, and one of the most dangerous roads I ever travelled over, and should not wish to see any one on it except such scamps as *Capt D. J.*, who prevailed upon many to go with him who are now worse off than slaves. Amongst them may be seen a respectable woman from Carmarthenshire, who sold all her property in Wales, and went with *D. J.*, and left her husband penniless; she is now his concubine, or what they term a 'spiritual wife!' Their Governor has twenty-five such wives in his house. To these and many other outrages on common sense, chastity, and religion, I have been an eye witness."

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shall see, were grossly deceived. Both denounce the representations of the Mormons, by which they were persuaded to emigrate to the "Valley,"—"humbug, hypocrisy, roguery and plunder," and both give the most decided evidence as to the "profligacy, unkindness, indecency, adultery, and utter depravity" which is practised under the garb of religion by those wretches who dare to call themselves "Presidents, Apostles, and Elders of the Church of Jesus Christ of *Latter-Day Saints*!"

It is awful to think of such claims put forth by men whose conduct resembles that of *devils* more than *men*! Oh! that such testimonies from living witnesses who have visited these Mormon settlements, and here give us the benefit of their sad experience, may open the eyes of those poor ignorant creatures who are being persuaded by equally ignorant but *artful* agents from America to "sell all they have," and go to this den of iniquity!

Ponder well these statements in connection with the whole *system* of Mormonism as exhibited in the previous part of this and the former tracts. Here you see the *practical effect of its diabolical teaching*.

One writer says—"The report of Butler King, one of the *senators* from California, delivered before the Congress of the United States, and which everybody believed to be true"—induced him to set out for the Mormon settlement. Who can wonder at a man believing the statement of a "senator?" Who would doubt any English member of Parliament, who should stand up in the presence of the whole House of Commons, and there make certain statements concerning the prosperity of a place he had just come from? Who for one moment would suspect a man under such circumstances, and in such an august assembly, base

enough (so destitute of all manly and honourable feeling) to utter a whole catalogue of lies, for the purpose of deceiving and betraying his poor unsuspecting countryman? How would such a wretch be denounced? What language would be strong enough wherein to express our indignation and disgust?

But such did this Mormon senator, says the poor fellow who was duped by his representations, "*all this was humbug, and calculated to deceive us, that the country might be inhabited!*"

Believing this Mormon "senator," off set this too-confiding Welshman, and in the following words he declares that instead of "making his fortune," as the "senator" so confidently promised, he found the Mormon settlement to consist of persons who were "*a gang of speculators and gamblers, who don't value a man's life more than that of a cat!*"

"Thousands," he tells us, "perished through these shameful misrepresentations,"—yes, and how many (could they but bear witness) would join in this man's testimony, that the condition of multitudes who had been persuaded to emigrate to the Mormon settlement, was "*worse than that of slaves.*"

And as for their *saintship*—this "eye-witness" declares that the "scamp," Capt. D. J. (whose initials indicate a name well known in Wales as a great "apostle" of Mormonism) having persuaded a Welsh woman to forsake her lawful husband—lived with her as his concubine, or "spiritual wife," as they blasphemously say. Both of these writers declare that the "chief," or "governor," who succeeded to the place left vacant by the "prophet" Smith, had no less than *twenty-four wives*, "nineteen of whom have infants at their breasts at the present moment; while those lower

in office have a smaller number, according to their station. *Some have fourteen, some seven.*" How horrible and disgusting are these details to place before an English public! but the unvarnished truth must be told.

English husbands, and the wives and daughters of England (though many, alas, are destitute of any religious feelings) have not yet become so reckless of chastity and pureness of living, that they can read such accounts of these filthy "saints" without the blush of shame involuntarily rising on their cheek. Their righteous outburst of indignation, which insulted humanity so keenly resents, and so emphatically abhors, is only restrained from avenging itself by the pity they feel for these deluded creatures, and by the credulity with which they so readily believe the lying denials of the "priests" of these unclean brothels.

Oh! "ye filthy dreamers," verily it is true of you, that as "Sodom and Gomorrah gave themselves over to fornication and going after strange flesh, and are set forth for an example, suffering the vengeance of eternal fire,"—so likewise do ye, following their deeds, shew yourselves their true children, and like them, shall assuredly receive of a Holy God that overwhelming judgment denounced against the "abominable, and whoremongers, and liars."

Oh! that every female who reads this tract may be warned to have no communion with those horrid women-stealers—the Mormon "elders," "presidents," and "apostles!" They will take from you that which every woman (who deserves the name) holds dearer than life itself—your chastity and your honour; and then leave you to die in their "workhouse," or to rot unburied on the plains of the Salt Lake Valley!

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